Religion & Loyalty INSEPERABLE.

A

SERMON

Preached at the

ASSIZES

HELD AT

Nottingham,

September the 5th, 1690.

By *CLEMENT ELIS*, M. A.
Rector of *Kirkby*, in the County of *Nottingham*.

IMPRIMATUR,

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TO THE

WORSHIPFUL

Richard Taylor, Esq;

HIGH-SHERIFF

OF THE

COUNTY

OF

Nottingham.

SIR,

I *Have ever been so sensible of my own manifold Weaknesses, that it was never easie to me to appear in the* Pulpit, *on any of these more Solemn Occasions. And hence alone it was, as I hope you do believe, that You so hardly prevail'd with me to appear there at this* Assizes. *For tho' I was well satisfied, that the Work you invited me to, was a Work that ought to be*

done by ſome body; yet could I not think every one fit for ſo great a Task, and leaſt of all ſuch an one as I, whom long Privacy *and* Retirement *has in a great meaſure unfitted for any* Publick *Employment; and eſpecially at ſuch a time as this, when the Diſtempers of Men are come to that height, that ſomething more than ordinary ſhould be found in that Man, who can hope that any thing which he can offer in order to a Cure, may prove either acceptable or effectual.*

But being no longer able to reſiſt the Importunities you were pleas'd to uſe with me, and having firſt humbly applied myſelf to Almighty God *for his Direction and Aſſiſtance; after ſome ſerious Thoughts, what* Subject *might be moſt proper for a Diſcourſe in ſo* Great *and* Honourable *an* Aſſembly; *conſidering both the little* Fear of God *which moſt Men ſeem to have before their eyes, and the* uneaſineſs *of many under ſo good a* Government *as God hath now bleſſed us with, and their frequent* Murmurings *at our preſent Condition, by much too good for us; I could not think of any thing more ſuitable to our preſent ſtate, than what is recommended to us in thoſe Words of* Solomon, *which I have made choice of.*

How well I have performed, what (at your Requeſt, Sir) I undertook, I muſt neceſſarily leave it to every one to judge as he ſhall ſee cauſe; and what the ſucceſs will be, He only knows whoſe infinite Power over-rules the perverſe Wills and unruly Affections of Men, and who after the planting of a Paul, *and watering of an* Apollos, *muſt give the increaſe, or all that's done by Man is as good as nothing. I can (I thank God) comfort myſelf in this Teſtimony of my* Conſcience, *That I have here deliver'd nothing, which I am not verily perſwaded*

ſwaded is agreeable to the Will of God, and both ſeaſonable and neceſſary to be taken notice of and conſcientiouſly practiſed by us: and that my whole Deſign is only this, to perſwade Men to the earneſt purſuit of their own *and their* Country's Happineſs, *by* leading quiet and peaceable Lives, in all godlineſs and honeſty, *under the preſent Government. And I hope no Man can find a reaſon why he ſhould be angry with me for this.*

Having thus done what I was able, in compliance with your deſire, Sir, to ſerve God, *our moſt* gracious Princes *whom his Goodneſs hath ſet over us, and my* Country, *ſeeing your bodily Indiſpoſition would not allow you to be my Auditor, I could not reaſonably deny you, requeſting it, a Copy of my Sermon; but finding it to be in order to a Publication, I was at a ſtand, conſidering it could not be your own Judgment that moved you to it, you having at that time neither heard nor ſeen it. But when you told me it was the deſire of thoſe worthy* Gentlemen *who were preſent; and when both the* Worſhipful Gentlemen *of the* Grand Jury, *and the* Mayor *and* Aldermen *of the Corporation of* Nottingham *had condeſcended to deſire it of me: and when that* Honourable Judge *the* Lord Chief Juſtice Pollexfen *had not only encouraged me by his Publick* Approbation *of what had in his Preſence been delivered, but underſtanding that I had for haſt omitted ſomething of what I had prepared, was pleas'd to ſay, I ſhould do well to publiſh it entirely as I had prepared it; I had no Power to refuſe ſo general an Invitation, which it could no longer be called* Modeſty, *but a moſt unreaſonable as well as unmannerly and ſullen* Obſtinacy *to diſobey.*

The Epiſtle Dedicatory.

To You *therefore, Sir, and to all thoſe* worthy Gentlemen *who were pleas'd to join with you in this Requeſt, (which I ought to look upon as a Command) I do in all due humility and reſpect, preſent theſe my poor endeavours for the Glory of God, and the Publick Good: not doubting but your conſtant and exemplary Practice of thoſe unqueſtionable Duties which are therein, howſoever recommended to you, will make them much more ſerviceable to thoſe great Ends, than otherwiſe they are like to be Neither ſhall I need to fear or regard the* Cenſures *this plain Diſcourſe may meet with from any others, ſo long as I have not only the* Conſcience *of a moſt* honeſt Deſign, *but alſo the* Judgments *and* Patronage *of ſo many Judicious Perſons, teſtified in their daily* Exerciſe *of both* Piety *and* Loyalty, *even of all that I have here exhorted to, to guard me from them.*

That our bleſſed God may give us all Hearts ſo regardful of, and thankful for the great and wonderful Works which he hath wrought for us, as that the ſence of his undeſerved Goodneſs therein manifeſted to us, may be an everlaſting Obligation upon us to his Fear, *and the* keeping of all his Commandments always, that ſo it may be well with us, and with our Children for ever: *That we may all have Grace ſeriouſly and effectually to* conſider the things that belong unto our Peace, before they be hid from our eyes: *That we may no longer deſperately expoſe ourſelves, either to the* Wrath *of God by our* Wickedneſs, *or to the* Malice *and* Scorn *of our Enemies by our* Diſcontents, Diviſions, *and mutual* Animoſities. *Laſtly, That God may bleſs* You, *Sir, and all the* Gentlemen *of the* Magiſtracy *with* Courage *and* Fidelity *in your* Honourable *Stations, and make you*

Illu-

The Epiſtle Dedicatory.

Illuſtrious Examples *of all* Vertue *and* Goodneſs *to your* whole Country, *and finally reward you with the* Crown of Righteouſneſs, *is, and ſhall be the hearty Prayer of,*

SIR,

Your very humble Servant,

CLEMENT ELIS.

Advertiſement

Advèrtiſement

LEaſt I ſhould ſeem too careleſs of their Reputation who encouraged me to Publiſh the following Diſcourſe, I muſt deſire the Reader to take Notice, that there are ſome parts of it which want their Approbation. Theſe (that I might keep within my Hour) I omitted in the delivery of it, but now inſert them here, as they ſtood in my Notes, diſtinguiſhed from the reſt by this Note (').

PROV.

PROV. XXIV. 21.

My Son, fear thou the LORD and the King: and meddle not with them that are given to change.

YOU hear the Words of a great King, an inſpired Preacher, and the wiſeſt of mortal Men. All this you know, was *Solomon*. But that's not all, you hear the Words of One infinitely both greater, and wiſer, and better than *Solomon*; even of *Solomon's* King, and *Our* King, of *Solomon's* God, and *Our* God; of that great God, *who ſtandeth in the Congregation of the Mighty, and judgeth among the Gods:* Nay more, *Who cutteth off the ſpirit of Princes, and is terrible to the Kings of the Earth?* 'Tis He, I ſay, the All-wiſe God, by the wiſeſt of Men, the Almighty God by a mighty King, the Everlaſting Father by the Father of his Country, at once commanding Duty, and teaching Wiſdom; not that which is *earthly, ſenſual, deviliſh,* the Wiſdom of the *Serpent,* without the Innocence of the *Dove*; which, through *envying and ſtrife, confuſion and every evil work*, hath made this World too like Hell; by making Men little better than Devils one to another: but that which *deſcendeth from above, firſt pure in the fear of the LORD,* then *peaceable* in *the fear of the King:* ſo making *wiſe* for the *other* World, and *this* too. This is the *Wiſdom* which *God* by *Solomon* teacheth us in theſe words, *My Son, fear thou the*

Pſal. 82. 1.

Pſal. 76. 12.

James 3. 15, 16, 17.

LORD and the King: and meddle not with them that are given to change.

Wherein obſerve:

I. The Words expreſſive of a *Fatherly Affection* in a *great King*, *My Son.*

II. The Words containing and offering moſt *wiſe* and *ſeaſonable Advice* to the *Subject*. *Fear thou the LORD and the King: and meddle not with them that are given to change.*

I muſt do no more but touch upon the former of theſe in my way to the latter, on the *Fatherly Affection* of the *King*, to lead me the more fairly to the *Filial Duty* of the *Subject*.

I. The words expreſſive of a Fatherly Affection in a great King are theſe, *My Son.* So the *Divine Wiſdom* taught this great *King* to ſalute his *Subject*. And thus will every *King*, whom God hath been pleas'd to bleſs with any conſiderable ſhare of *Solomon's Wiſdom*, even thô he ſhould attain to all *Solomon's Power* too, account it no leſs his *Wiſdom* than it is *Duty*, to demean himſelf as a gracious *Father* towards his People.

Eccl. 12. 9, 10. 'Solomon ſaith of himſelf, That *the Preacher was wiſe*, 'and *ſought to find out*, Verba deſiderii, *acceptable* and 'pleaſing *words*. Yet ſuch as muſt be, *Verba veritatis* 'too, *Words of Truth*, and ſuch were theſe. *Policy* will teach a *Tyrant* to call *Son*, till he has made a *Slave*; but Divine *Wiſdom* teacheth a good *King*, no leſs *ſincerely* than *charmingly* to utter theſe acceptable words, *My Son.* 'This is the condeſcending Language

'of

'of the great *God* to his poor Creature; and therefore
'well may it become the Mouth of the greateſt *Mo-*
'*narch* upon Earth to his Fellow-Creatures, as the mean-
'eſt of his Subjects are. Neither indeed ſhall *Princes*
ever find out a ſurer way to make themſelves *Great*,
and their Subjects *Good*, than this of treating them as
their Children.

'*Solomon* had *Power* given him of God to Govern
'his People; and ſo have all Kings: And *Solomon* had
'*Wiſdom* too, given him of God, to Govern his *Power*,
'and ſo have not all. The Wiſdom of God had taught
'him, how moſt firmly to hold the aweful Sword of a
'*Majeſtick King*, in the gentle hand of a *tender Father*:
'Who, thô he owe Correction, no leſs than Protection
'to ſuch of his Children as need it; yet (as the great
'*Father of Mercies* doth) always chaſtiſeth in *Love*.
'And then indeed will every wiſe King eſteem himſelf
'higheſt in *Royal Majeſty*, when in a truly *Paternal*
'*Government* he moſt nearly reſembles the great King
'of all the World, from whom all his Authority is de-
'rived: Who, thô *he loveth righteouſneſs*, and *is excellent* Pſal. 33. 5.
'*in power, and in judgment, and in plenty of Juſtice*: and
'*Men do therefore fear him*: Yet *is the earth* alſo *full of* Job 37. 23.
'*his goodneſs*; in the midſt of Judgment he remembers
'Mercy, and ſeems moſt delighted to be known by that
'encouraging *Name*, *The LORD GOD, merciful and* Exod. 34. 6, 7.
'*gracious, long ſuffering, and abundant in goodneſs and*
'*truth*; *keeping mercy for thouſands, forgiving iniquity,*
'*and tranſgreſſion, and ſin.*

'It was therefore a moſt ſilly Ambition, which *Plu-*
'*tarch* ſomewhere derides in ſome Heathen *Princes*, who
'loved to look upon their own Pictures drawn arm'd
'with *Thunder* and *Lightning*: ambitious to imitate
'that in God, which is moſt unimitable, his *Power* and

'*Greatneſs*, and *terrible Majeſty*: and no whit deſirous 'to do it in that wherein they might both moſt honour '*Him*, and magnifie *themſelves* before the World, his '*Fatherly Goodneſs*. For then indeed are *Princes* truly '*Soveraign*, then are they arrived at the moſt *Abſolute* '*Power*, when they over-awe their Subjects more by 'that right *Royal Prerogative* of a *Paternal Goodneſs*, 'than by all their *Laws*. Thus they become *Inthron'd* 'in the very *Hearts*, and command the *Affections* of 'their People; and ſo may aſſure themſelves both of 'their *Hands* and *Purſes* too, whenever they ſhall need 'them.

'Next therefore to that moſt glorious One of '*DEFENDERS OF THE FAITH*, *Princes* 'ſhould glory in no Title more, than in that very an-'cient One of *PATRES PATRIÆ*, *Fathers of* '*their Country*; and indeed that other, *Defenders of* '*the Faith*, when well conſidered, ſeems not another; 'but the very ſame, ſo long ago entail'd by God 'himſelf on all right Chriſtian Princes, *Nurſing Fa-*
Iſai. 49. 23. '*thers, and nurſing Mothers.*

Senec. in Med. '*Regnare diu nemo poteſt, qui timetur tantùm*: ſaid 'the *Tragœdian* well, *He that's only fear'd cannot hope* '*for a long Reign. Let them hate, ſo they fear*, might
Id. in Herc. 'be the word of a *Tyrant*, as unwiſe as cruel, *Cui omnis* '*in ferro eſt ſalus*: Farewel to his Safety, whenever his 'Sword breaks. *Let them love, that for love they may* '*fear*: will ever be the word of a good and wiſe 'Prince.

And ſo it will be alſo of every wiſe and good *Magiſtrate*, who will never value his *Authority* on any other account, than that of having more power and opportunity to do abundance of good in the World. And this he will be beſt able to do, when Men reverence him more

more for his *Goodneſs* than for their *Greatneſs*. As therefore his firſt care is, that all may learn both *Piety* and *Juſtice* in his *exemplary* Life; ſo his next will be to ſweeten the moſt neceſſary ſeverity of a *Judge*, or *Juſticiar*, with the meekneſs and compaſſion of a *Father*; and when Juſtice commands him to puniſh, his Fatherly behaviour will always ſhew, That as *Vengeance* is God's *ſtrange work*, ſo is it his alſo, and that's like God, *He afflicteth not willingly, neither grieveth the children of men.* I muſt ſay no more here of this Point, 'tis enough to have noted, as by the way, that the Language of *wiſe King Solomon* to his *Subject*, was not, *My Slave*, or *my Vaſſal*, but, *My Son.*

Iſai. 28. 21.

Lam. 3. 33.

Secondly, The following Words are they wherein we are principally concern'd, which contain and offer unto us moſt wiſe, and now, if ever, ſeaſonable *Inſtruction*, which *God* by *Solomon* here gives in Three Precepts.

1. *Fear thou the LORD.*
2. *Fear thou alſo the King.*
3. *And*, that thou may'ſt not be drawn away from the fear of either, *Meddle not with them that are given to change.*

The fear of the LORD, is a very ordinary Phraſe of the *Holy Ghoſt* in *Scripture*, importing no leſs than *All Religion*, or the whole Duty of Man to God. And it would be very needleſs to prove, That *the fear of the King*, here jointly, and in one word commanded with *the fear of the LORD*, implies *All Loyalty*, or the whole Duty of Man again to his *Prince*, or *Civil Governour*. A true and awful ſence of the *Excellency*, *Majeſty*, *Dignity*, and *Authority* of the Perſon, is that Root in us, whence

whence all our Acts of *Honour*, *Subjection*, *Reſignation* and *Obedience* do naturally ſpring forth. Well there-
Pſal. 36. 1. fore ſaid the *Pſalmiſt*, *The tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before his eyes.* No fear of God, and then be ſure of Tranſgreſſion in abundance. And his Advice is always ve-
Pſal. 4. 4. ry neceſſary, *Stand in awe, and ſin not.* Whoſo ſtands not in awe will be always ſinning.

Firſt then, *Fear the* LORD, but then *fear the King* alſo. Will you have it the words of our bleſſed Savi-
Mat. 22. 21. our, *Render to* Cæſar *the things that are* Cæſar's, *and unto* God *the things that are* God's. *That is*, ſaith
Lib. de Idolol. c. 15. *Tertullian, the Image of* Cæſar *on the Money to* Cæſar, *and the Image of God in the Man to God; thy Money to* Cæſar, *thy ſelf to* God. Fear God as *God*, ſo as thou canſt fear none but God. Fear *Cæſar* as a *Man*, yet (as the ſame Father ſaith) *as the Man next to God.*
Apolog. c. 30. Ad ſcap. c. 2. To the unqueſtionable *Soveraign Authority*, and *Abſolute Power* of the *Almighty One*, there can no leſs be due than the moſt *Abſolute Subjection*; to that *Will* of his which is the Univerſal *Law*, and can never be other but *Holy*, and *Juſt*, and *Good*, it muſt be our Duty to yield an Obedience without reſerve. But to all the *Higher Powers* on Earth, how high ſoever they be, ſeeing there be higher than they, and they no more but the *Miniſters* of the *Supreme* in Heaven, we owe indeed a *Conſcientious* Obedience *for the* LORD's *ſake*, yet under this Reſtriction, *In the* LORD *only*, always *limited* by the Laws of God. In ſhort, Fear the *LORD* as much as you *can*, fear the *King* as much as you may.

And then that you be not drawn away from the
Vid. Poli Synopſ. in Loc. fear of either, *Meddle not with them that are given to change:* Mix not, have no dealing with שונים, the *Vulgar*

Vulgar reads it *Detractors*, the *Chaldee* and *Syriack*, *Fools*; the *Septuagint* and *Arabick* thus renders it, *Diſobey*, or *Oppoſe neither of them*. In the *firſt* and *third* Chapters of *Eſther*, and elſewhere our *Engliſh* renders the word, *Diverſe from*; and ſo I ſhall make bold to take it here, for Men *diverſe* from thoſe who fear both God and the King, and of the ſame unhappy temper with that *unjuſt Judge* in the Parable, who *neither feared God, nor regarded Man*. And to bring this home to our *Tranſlation*, theſe, we may be ſure of it, are always the *Changers*, the *Reſtleſs*, or *Tumultuous*, as ſome read it; who are very uneaſie, and long to be ſhifting, when-ever they live under any thing that has the face of *good Government*.

Eſther 1. 7. 3. 8.

Luke 18. 4.

Iterantibus. Ar. Mont. Rebellibus Piſca. Rerum novarum ſtudioſis. Ver. Tegu. Variantibus, diſcere pantibus, ſeditioſis, Mercer.

To ſpeak diſtinctly, *firſt* of the fear of the LORD, and *next* of the fear of the *King*; that is, of our whole Duty to both; and then to ſhew the manifold miſchievous conſequents of medling with Men of a contrary temper, is not to be made the buſineſs of an hour. Give me leave therefore to confine myſelf to this one Obſervation.

The fear of the LORD, *and the fear of the King, or ſincere Religion, and true Loyalty, are Things inſeperable.* Where the one is, both are; where both are not, there is neither. What therefore God in his Command hath join'd together, let no Man in his Practice preſume to put aſunder.

To demonſtrate which Truth, *That ſincere Religion, and true Loyalty are Things inſeperable*, it will be enough for me to make good theſe two Things.

1. *That there is no* ſincere Religion *in him that is not* truly Loyal.
2. *That there is no* true Loyalty *in him that is not* ſincerely Religious.

And

And both theſe I do not doubt but, by the help of God, at this time to make very clear to every conſidering Chriſtian. And I hope, this being a work ſo ſeaſonable, conſidering the Age we live in, it will not be thought altogether improper in this ſo Publick and Venerable Aſſembly.

I. *There is no* ſincere Religion *in him that is not* truly Loyal. This I am confident you will very readily grant me, conſidering only theſe three very obvious Truths, which our very Chriſtianity obligeth us to believe.

1. *That God is the Abſolute Soveraign Monarch of the whole World.*
2. *That the ſame Soveraign Power doth actually diſpoſe of all the Kingdoms of the Earth.*
3. *That he hath ſtrictly commanded Subjection to thoſe unto whom he ſo diſpoſeth of them.*

Certainly I may preſume, that no Man will have the face to appear this day in ſuch an Aſſembly of Chriſtians as this, and not own the Divine Authority of the Holy Scripture, and ſuppoſing but this, a very few words will here be enough to clear theſe Truths.

1. *God is the Abſolute Soveraign Monarch of the whole World.* Of this the Holy Scripture is full, *The earth is the LORD's,* (ſaith *David*) *and the fulneſs thereof, the World, and they that dwell therein. The* LORD *reigneth, let the Earth rejoice.* And again, *The* LORD *reigneth, let the People tremble. The* LORD *hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.* If this be ſo, then the moſt entire Subjection muſt needs be acknowledged due unto him, and that, not only in a ready Univerſal Obedience to all his *Commands*, but alſo in a moſt cheerful ſubmiſſion to all his wiſe *Diſpenſations.* A *total* and *unreſerved Reſigna-*

Pſalm 24. 1. 50. 12. 89. 11. 97. 1. 99. 1. 103. 19.

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tion of *our* Wills to *God*'s Will, whether it be of *Precept*, or of *Providence*, being the *Natural Allegiance* every one of us owes unto his *Divine Majeſty*.

2. Secondly, *The ſame Soveraign Power doth actually diſpoſe of all the Kingdoms of the earth.* Hear the Holy Scripture again, *He is the God of all the Kingdoms of the earth*, and *he alone*. His Right and Title are unqueſtionable; becauſe, as it follows, *He hath made heaven and earth.* Nor is this only a Dormant Right, which he doth not actually exerciſe, for, *The moſt High ruleth in the Kingdom of Men, and giveth it to whomſoever he will.* 'Tis *He that changes the times and the ſeaſons, and* (whatever be the means or inſtruments he is pleaſed to make uſe of) 'tis *he that removeth Kings, and ſetteth up Kings.* And this he doth (ſaith *Origen*) *Non per Arbitrium*, not by his *Prerogative* only, in a meer *Arbitrary* way; but *Pro ut merita noſtra depoſcunt*, in a *Judiciary* way, anſwerably to the behaviour of a People, as a righteous *Judge*; ſo the *Pſalmiſt*, *God himſelf is the* Judge, *who putteth down one, and ſetteth up another. There is* then you ſee, *no Power but of God, the Powers that be are ordain'd of God.* And in all the great Revolutions of Kingdoms and States, we ought to have our eyes principally fix'd upon the *Spirit in the Wheels.*

2 Kin. 19. 15.

Dan. 4. 17.

Dan. 2. 21.

Homil. 4. in Lib. Judicum.

Pſal. 75. 7.

Rom. 13. 1.

Ezek. 1, 20, 21.

3. Laſtly, There are not many Duties more plainly commanded, more cogently preſs'd, or more frequently inculcated, than the Duty of *Subjection* to them unto whom God ſo diſpoſeth of Kingdoms. *Every Soul muſt be ſubject*, and that, *to every ordinance of man.* We muſt πειθαρχεῖν, *obey their Commands, Pray for their Perſons, Honour them, Pay them Tribute and Cuſtom*, and all this, *for the* LORD's, and *for Conſcience-ſake.*

Rom. 13. 1, &c. 1 Pet. 2. 13. Tit. 3. 1. 1 Tim. 2. 2.

Now whoſo grants all this, as every *Chriſtian* muſt do, muſt needs grant withal, that every Pretence to

Religion, in him that yields not a *Legal Obedience* to the *Civil Government* under which he lives, ſo far as it may be conſiſtent with that Obedience which he owes in the firſt place to the Laws of God, whom he is always to obey rather than Man, (and this is all we mean by *true Loyalty*) is one of the vaineſt things in the World. And therefore I take the firſt Propoſition to be undeniably proved.

And here it might be thought as proper to my Subject, as it is at this day ſeaſonable, were not my *Abilities* as much as my *Time* too ſhort for ſuch a Task, to offer ſomething by way of Anſwer to thoſe *Queſtions* about *Legal* TITLES, NON-RESISTANCE, and PASSIVE-OBEDIENCE, which have been ſo very troubleſome of late to many, as to render the Doctrine now deliver'd in a great meaſure impracticable to them; ſo that they cannot pay either ſo cheerfully or ſo compleatly as they ought to do, their ALLEGIANCE to thoſe *Gracious Princes*, whom it hath pleaſed the *Divine Goodneſs* by a moſt *miraculous Providence* to advance unto the Government of theſe Kingdoms. But inſtead of this, as I know it to be enough, ſo I hope it will not be thought too much for me in this place, humbly to offer a little Advice, as one that deſires to be found faithful; and I dare with ſome confidence promiſe myſelf, that it will be thought by all here very *Chriſtian* and *ſeaſonable*.

Let me then *firſt* more *generally*, adviſe all Men, who think themſelves concern'd to have a clear Reſolution of theſe and the like *Queſtions*, before they dare own the Powers under which they live, to be very cautious how they venture to diſobey the plaineſt *Commands* of God, or to diſregard the moſt remarkable *Diſpenſations* of his *Providence*, meerly in complaiſance to ſome, at beſt,

best, disputable *Principles* of their own, which they have been taught, it may be *unawares*, only by *Custome* and *Education*, to be too unreasonably fond on. 'And this 'Advice may, I hope, take the better with some of 'them who now seem most to need it, because it is 'the very same they have so often given to the *Dissen-'ters* in another Case. More *particularly*:

1. On the one side, all they who are so *scrupulous*, as that they dare own no *Allegiance* due to any *Prince*, so long as they can invent any thing to say against the *Legality* of his *Title*, are highly concern'd to be well assured of this one thing, that God's Command of *Subjection to the Higher Powers*, makes it not his Duty to be subject, unto whom his *Prince's Title* is not first clear'd beyond all dispute. And he that can be assured of this, will, I fear, be forced to grant, what I would not willingly, for Government's sake, and for God's too, hear granted, that this Command was given in vain, to very great Numbers of them who most need it. However there are not a few things which must be very well consider'd, before such an assurance can be had. As,

1. What kind of Legal Titles those *Powers* then had, unto whom our blessed *Jesus*, and his *holy Apostles* commanded those first Christians, and more especially the *Jewish Converts*, for *Conscience sake* to be *subject*.

2. How St. *Paul* could, consistently with their Principles, even in the most general terms, enjoin Subjection to what he calls ἔσαι ἐξουσίαι, the *Present Powers*, or (seeing some will rather have it so) the *True Ones*, even to all, ἐν ὑπεροχῇ, in any degree of Eminence; and yet not give us the least hint of our Duty to examine, or of any marks whereby we might trie their *Titles*, and so save ourselves from a sinful Obedience.

3. What *Right* God hath given to any *People* having

made Government their Duty, to provide themſelves of good *Government* when 'tis wanting; or to ſecure to themſelves, as well as they may, the *ends* and *benefits* of good Government; or, whether God have made it their Duty to quit all this, in complement to what ſome pleaſe to call a *Legal Title*.

4. What ſetled Government there is ever like to be in a Nation, wherein all Men will not ſoon, I fear, come to be of one mind, if every one may deny *Allegiance* to the *preſent Governour*, ſo long as he hath any ſcruple in his head, about his *Title* to the Government.

5. Where God himſelf doth not, as in *Judah* and *Iſrael*, immediately interpoſe, and by ſome poſitive Law fix the *Conſtitution*, deſign the *Perſon*, and intail the *Right*, what it is in every *Nation* that makes a *good Title*, and who they be that muſt determine, *What it is*, *Who hath it*, *Whether* and *by What it* may be *loſt*, or *forfeited*, whenever ſuch Diſputes as theſe ariſe about it.

6. Laſtly, by what means *Conſcience* may poſſibly eſcape the *Snare* thus laid, and enjoy the freedom of obeying the plain Commands of God, without being continually on the rack of *Doubts* about *Titles*.

Tho, I ſay, I may not for my weakneſs preſume to determine in theſe matters, yet muſt it needs be of higheſt concernment to them who refuſe *Allegiance*, becauſe of *diſputable Titles*, for their own ſatisfaction to have them well determined. All I ſhall at preſent farther adviſe them to, is only this, That thô they ſeem to me over *ſcrupulous* already in one point, they would yet be a little more *cautious* in *another*; I mean, leaſt the Duſt they raiſe about the *Titles* of *Men*, do not blind them ſo, as that they cannot diſcern the *Title* of *God*, which he challengeth to himſelf, *To give all the Lands to whom it ſeemeth meet unto Him*.

Jer. 27. 5, 6.

Thus

Thus saith God of *Nebuchadnezzar*, *I have given him the land of Egypt for his labour, wherewith he served against it, because they wrought for me, saith the LORD.* Since then it hath pleased God to send us in our greatest need, not a *wicked* and *bloody Nebuchadnezzar*, but a most *pious* and *gracious Prince*; not a *Stranger* to our *Nation*, but a *Branch* of the *Royal Family*; to *labour*, and that in a very hazardous Service, not *against* us, but *for* us: seeing this *most excellent Prince* hath so visibly *wrought for God*, not, as that other, in a way of *Destruction*, but of *Salvation*; not *eventually* only, but *intentionally* also; seeing that God hath wrought even *miraculously* for *Him*, and for *us* by him; and seeing he hath by such a continued *Train* and *Series* of *extraordinary Providences*, all visibly tending to the Glory of his own *Goodness*, in the securing of the *Protestant Interest*, and the Safety of *Three Kingdoms* professing his *Holy Truth*, so clearly in all appearance determin'd the matter to our hands: If we stand yet disputing *Titles*, when we should *be praising the LORD for his Goodness, and declaring the Wonders that he doth for the Children of Men*: We have all the reason in the World to fear, least by a questioning a *Right* which God hath so signally own'd, we provoke him to assert his *own Right* to our sorrow, *By taking away a good King in his wrath*, and *setting them that hate us to Reign over us*; as once he threatned a murmuring Generation. Ezek. 26. 20. Lev. 26 17.

2. And now in the next place, on the other side, I must needs say, That a little more Christian *Modesty* and *Caution* too, might very well become those very bold and over-daring People, who, I doubt, as *inconsiderately* as *confidently*, in the most general terms, ridicule the *Doctrine* of *Non-Resistance*; and declaim (as to me it seems) with no less *indiscretion* than *virulence*, against

againſt what they bluſh not to call the *Nonſence* of *Paſſive-Obedience*. My Advice to theſe Men is, That they would *firſt* ſeriouſly bethink themſelves, what it may be within them, that thus tranſports them beyond all bounds of Chriſtian *Sobriety*, yea, and all that *regard* to which is due (I ſay not to the *preſent* only, but) to *all Government*. And then beware, I beſeech you *Sirs*, leaſt aiming, it may be, very blindly, at the *Church of England*, you chance to hit both *Chriſt* and his *Apoſtles*.

Suppoſe we, that theſe *Doctrines* may have poſſibly been *unwarily* over ſtretch'd and miſapplied by ſome, and more *maliciouſly* wreſted and abuſed by others, to ſerve very ill ends and purpoſes: It may be, I might truly ſay, that there is no part of the *Goſpel of Chriſt*, which hath not by ſome been thus abuſed; and yet I hope you will not turn *Apoſtates* becauſe of that. Truly I muſt believe theſe *Doctrines* to be *ſound* and *good*, ſo long as I can believe the *Goſpel*, which ſo plainly teacheth them to be *Divine Truth*. And well I think it too for the World, that they are ſo; otherwiſe, I can as little ſee how any *Government* can be maintained in it, as I think any one can ſhew me, Why the holy *Jeſus* hath pronounced him *bleſſed that is perſecuted for righteouſneſs ſake*: or St. *Peter* calls it, *Thankworthy, if a man for conſcience toward God, endure grief, ſuffering wrongfully*.

Mat. 5. 10.

1 Pet. 2. 19.

Let but *them* therefore in every *Government*, whoſe proper work it is, for I am ſure 'tis not the *Divine*'s, lay open before Men the true *Conſtitution* of the *Government*, and ſay plainly, what are the *Supreme Powers* therein, as ſome ſuch there muſt be, that ſo there may be no longer any danger of a miſtake in the *Application*, and then I affirm, not only, that it is a *Contradiction* to ſay, the *Supreme Power* may be reſiſted, but the *Government* will ſoon become ſenſible how much it owes to *Chriſt* for de-

delivering, and to the *Church* for maintaining this Doctrine, and how ill they deserve of all Men, who *ridicule* it. I hope the *Church of England* will never prove so unfaithful, either to *Christ* or the *Civil Government*, as either to be *droll'd* or *hector'd* out of a *Doctrine* which St. *Paul* hath so plainly taught her.

And as to that *late Case* of ours, whence some have taken occasion to make all this Noise, I shall only say, That as I think it administred very little, if any cause at all for such unbeseeming Discourses: So I am very sure it made us all the cause in the World to be heartily thankful to *Almighty God*, who by an undeserved Goodness was pleas'd so to order the whole Affair for us, as to prevent the greatest of *Temptations*; and to make us a fair way to escape, without being put (as many of our poor suffering Neighbors have been) to the Trial how we would have exemplified our Doctrine of a *Passive*, as we had done that of an *Active* Obedience, so far as it was lawful, and so our Duty.

I may now, I hope, close this part of my Discourse with those well-known words of *Tertullian*, *We*, saith he, *in the Emperors admire and honour the Judgment of God, who hath set them over the Nations.* And again, *The Christian is no Man's Enemy, least of all the Emperour's, whom he knowing to be set up by his own God, cannot choose but love, honour, reverence, and pray for his safety.* In Apologet. ad Scap. c. 1, 2.

II. I proceed now to the *Second* Proposition, *There is no true Loyalty in him that is not sincerely Religious.* He fears not the *King* as he should do, who fears not *God.* 'Tis only *Conscience* towards God that can make a Man truly *Loyal* to his Prince.

And this Truth will become very clear, when these Four things are well considered.

1. *That*

1. *That the Apoſtles lay the Foundation of* Loyalty *in* Religion.
2. *Mankind hath ever thought* Religion *the only ſure Bond to* Loyalty.
3. *All other Bonds but* Religion *appear too weak.*
4. *All Obedience paid on any lower account is too little.*

1. *The Apoſtles lay the Foundation of* Loyalty *in* Religion. Hence perſwading us to *Subjection* to the *Higher Powers*, they are ſo very careful at every turn to mind us of *God*, *There is no Power but of* God, *the Powers that be, are ordained of* God. *He that reſiſteth the Power,* Pſal. 82. *reſiſteth the Ordinance of* God: *He is the Miniſter of* God. Therefore hath God himſelf given to *Magiſtrates* the Name of *Gods*. *We muſt needs be ſubject not only for wrath, but for* Conſcience *ſake, and ſubmit for the* LORD's *ſake. For ſo is the will of God*, ſaith St. *Peter*.

2. *Mankind hath ever thought* Religion *the only ſure Bond to* Loyalty.

Hence is it, that *Governours*, diſtruſting all other *Obligations*, have always thought an *Oath of Allegiance* their very beſt ſecurity.

Hence the very *Atheiſts* will have *Religion* to be no more but a *Politick Invention* for the better upholding of *Government*; ſo tacitly confeſſing, how unwillingly ſoever, that *Government* cannot be upheld, but by *Religion*. And thereby juſtifying the greateſt *ſeverity* towards Men of his temper, as the worſt of Enemies to *Civil Government*.

Hence *laſtly*, the wiſeſt of the Heathen *Law-givers*, to lay this only ſure Obligation on the People, feigned their Laws to come from ſome or other of their fictitious *Deities*.

This ſence Men have always had, that *Government* cannot ſtand if you take away *Religion*. 3. *All*

3. *All other Bonds but* Religion *appear too weak*, Men will as *Sampson* did his Cords, easily snap them all in sunder, whenever they have a mind to shake themselves and break loose. As *Antigonus* call'd the State of Kings a *great Slavery*, so without *Religion* in the People, will every *King* find himself one of the very *meanest*, that is, a *Royal Slave*, and his *Scepter* no more but a despicable *Reed*, which any one will find strength enough to break at his pleasure, and choose which he will do, bow the *knee* to him in mockery, or *crucifie* him in earnest.

And yet, it may be, some who are not at all ashamed, that all the World should know they have no *Religion*, will be very angry that any one should suspect their *Loyalty*. Who can help it? I will say very fair, Gentlemen, prove your *Loyalty* and take it; only remember by the way, that as there is a *temporary Faith*, so is there a *temporary Loyalty* also, which may help one for a-while to make a fine flourish with in the World, so long as it will serve his private ends; but in time of Temptation will wither away, and that for want of *Religion* to take deep rooting in.

It must be a very bad *Government* indeed, which it is no Man's Interest to uphold, and so long as one stands by the *Government*, tho' it be but to serve his own turn of it, he will be accounted *Loyal*. But then 'tis very plain, that he who endeavours to uphold the *Government* only because it upholds *him*, will for the same reason be no longer a Friend to it, than he imagines it, whether truly or falsly, 'tis all a case, a Friend to him. Men will very hardly be brought by any thing but *Religion*, to trade any longer on the Common Stock, when once they can hope to thrive better by setting up for themselves.

Suppose it were true, which one seems to make the

firſt Principle of his *Politicks, That every Man is naturally an Enemy to every Man:* and then ſuppoſe too, as you muſt, That *Civil Government* is nothing elſe but a *forced Combination* of one pack of *Enemies* to ſtrengthen themſelves againſt another. Now ſeeing this *enmity* can never be extinguiſh'd by any thing but *Religion*, what ſhould hinder it, without that, from breaking out into *new Conſpiracies* within the bowels of the *old one*, whenever *Selfiſhneſs* can get Power, and a Sword ſtrong and ſharp enough to cut in pieces the *firſt Combination?*

The Man that has made his *Eſtate* his *God*, will even *Idolize* the *Government* too, whatever it be, for his *Mammon's* ſake, ſo long as he finds fat *Offerings* daily coming in by it to his *Idol*. But let him be call'd upon to offer largely to the ſupport of the *Government*, he will begin to *curſe* by his God, what but now you thought he had *worſhip'd*; the thing is unmask'd, and what was a *ſeeming Loyalty* to the *Government*, appears in truth a *real Slavery* to his *Eſtate*.

The Man of an *aſpiring Spirit* will even fall as low as you will have him, ſo he can hope to riſe the higher in the rebound. He will kiſs the Hand of his *Prince*, or the *Pope's* Toe, all's a caſe, ſo long as he has hope to *climb* by the help of either. But if the *Government* will not find him a place high enough for his *Ambition*, this will quickly ſwell him, till he be too *great* to be *govern'd*. He was *obedient* only that he might ſtand as *high*, and as *near* the *Throne of Majeſty* as he could, and he will venture a ſtep or two too far, and ſit down in it, if he can, rather than be content not to ſtand as near it as he would be.

He whoſe *Pride* and *Luxury* are grown too great to be any longer fed with the broken *Off-falls* of ſuch an Eſtate as they have left him, may ſeem very *Loyal*, whilſt

whilst by all the vile Arts of *Flattery* and *Obsequiousness* he is labouring to insinuate himself through his *Prince's Favour* into his *Coffers*, and all his *Loyalty* is onely his *Impatience* to live *soberly*.

Some others there may be, who for want of something else to cover their wickedness, are fain to use something like *Loyalty* for a cloak, and to seek a *Sanctuary* either in a *corrupt* or *necessitous Government*, from the *Penalties* of good *Laws*. *David* once had a Guard of no very good Men: and a very good *Prince* may sometimes be driven to very hard shifts, and to call into his assistance one sort of bad Men, to guard him from another. Yet is it not their *Loyalty*, nor any other good quality in them, but their *obnoxiousness to the Laws* only, that could perswade them to afford him their help. But whenever such a *King* shall recover his just liberty of acting as the *Minister of God for the punishment of evil doers*, these seeming *Loyalists* will shew themselves then just as faithful to him, as they are now to God and their own Souls. No wonder, if they who are always defying their *God*, and bidding him *damn* themselves, should not be shie in cursing their *King*, whenever his *Justice* provokes them. Neither can any good reason be given, why such Men should not be altogether as willing to venture upon Damnation for *Rebellion*, as for *Prophaneness*.

4. Lastly, *All Obedience paid on any lower account is too little*, and deserves not the name of *true Loyalty*. Not to honour the *Magistrate* as the *Minister of God*, is to debase him in our esteem, and in our thoughts, to degrade him from that high State and Dignity, whereunto it hath pleased God to advance him.

From what has been said, I think, I may now very safely conclude, *That under good Government, to be a*

good Man and a good Subject are so much the same, that he who is the one is both, and he who is not both is neither. And this is it I undertook to shew.

The Doctrine thus clear'd, I have but two things more to do at this time, and I most heartily beseech God to assist me with his Blessing.

1. I would say something to bring, if possible, some People amongst us to be a little better acquainted with themselves.
2. I would offer a few Considerations for the promoting the fear of the *LORD*, or sincere Religion amongst us.

1. There is a sort of People among us, whom I would fain, might it please God, bring a little better acquainted with themselves, than they yet seem to be. Those I mean, who are observed almost every-where to set up the loudest cry for *Loyalty*, and the *Church of England*, and *Religion as by Law therein established*; whilst yet they seem most industrious by their notorious *Debaucheries*, and *Lawless* Lives to provide, that no *sober* Man that knows them, should ever in the least suspect, that they have any fear of God before their eyes.

Now I do most earnestly beseech these Men to consider a little, both what they are, and what Mischiefs they are a doing daily, even to that *King*, and *Church*, and *Religion*, whatever they mean by these Names, which they would be thought so much to honour.

1. Whilst they keep such a stir about the *King*, and the *Church*, and *Religion by Law established*; and in the mean time so quite forget *God*, as tho' none of all these had any relation at all to him: Yea, whilst they are wont to laugh at the serious naming of God, as a *Canting*, or piece of *Phanaticism*, and hardly ever name him themselves, unless in some horrid *Oath*, or direful *imprecation*,

precation, as often on *themselves* as any others: In a word, whilst they make a sport of *sin* in *themselves*, and of *Religion* in *others*; as the *Philosopher* in *Hierocles*, said to a wicked Wretch in the same Ship with him, when being in some danger he began to pray, *Hold thy peace, Friend, least the Gods should hear thee, and know that we have such a Fellow in our Company:* So *are their King*, and *Church* (whoever they be) greatly concern'd to beg of these their Friends, as they love them, to hold their Peace, least the World should know that they have any such Friends as they: Whose very professing themselves their Friends, is to do the very worst thing they can, both to disgrace them, and to tempt their Enemies to think much the better of themselves for being Enemies to them, whose *Friends* are so much the *Enemies* of *God*, and serious *Piety*. The case of a *Kingdom* is indeed lamentable, when Men are thus tempted to think, that there can be no *Piety* in the *Loyal*, or no *Loyalty* in the *Pious*, as tho' *God* and the *King* were the *Two Masters*, which no Man can serve at once. And some will be thus tempted, who whilst they can on the one hand spie out for themselves *Leaders* or *Companions* who seem to follow *God*; and on the other hand can see many (thô God be thank'd, far from all) seemingly very zealous for the *King* and the *Church*, and yet as implacable Enemies to sincere *Piety* in their *Lives*, as in their *Words* to *Rebellion* and *Hypocrisie*, will be apt to think themselves neareſt *God*, when fartheſt from both the *King* and *Church* which such Men honour.

2. Such good *Subjects* and *Church-of England-Men* are they who live not in the fear of *God*, that the whole business of their Lives is nothing else, but a continual provoking of Almighty God to pour down his most dreadful *Judgments* on the whole *Kingdom*. Tell me,

Sirs,

Sirs, I beſeech you, do you think your *ſins* no *provocations*? Or can you hope, that *God*, thô daily *provoked* will never *viſit*? He that affirms either of theſe, will be found at the bottom little better than an *Atheiſt*, and then none but he can think a *wicked Man* can be *Loyal*. Nay, thô 'you were able to brag of the brave Exploits 'you have done in their Service, thô you be not of the 'inferiour gang, who only uſe to whet their Tongues 'like a Sword, and bend their Bows to ſhoot their Ar-'rows, bitter words, at random; but of thoſe who 'have ſometimes with good ſucceſs managed either 'the *Sword* or the *Pen* in their cauſe: Yet alas, what 'does all this come to? for where either your *Learning* 'or your *Valour* hath taken off one, your *wicked Lives* 'have made them twenty Enemies. You have, it may 'be, ſometimes confuted or defeated for them two or 'three weak Mortals, and have been arming *Omnipo-'tence* all your Life long againſt them.

3. You wage a continual War and Rebellion againſt them both underhand, and *Judas*-like, betray them with a *kiſs*. You live in a conſtant diſobedience to the *Laws* of the one, and the *Doctrine* of the other, whom in words you honour. Suppoſe we were all come (which God forbid) to that heighth of *Irreligion*, as with the *Hobbiſt* to account the Goſpel of Chriſt, *Who is the Prince of the Kings of the earth*, to be no *Law* to any People, till it have received the *Civil Sanction*; yet certainly in this Kingdom, where *Chriſtian Religion* is by Law eſtabliſhed, to live *wickedly*, is to live *diſloyally*, and he that by ſo doing liſts himſelf among the Enemies of both *Church* and *State*, has no body to blame for it, but himſelf, if others ſo account of him.

Rev. 1. 5.

4. Into what intolerable ſtraits do theſe evil Livers drive both the *King* and the *Church*, by their ſo much ſeem-

ſeeming Zeal for them? Which way ſoever they ſhall turn themſelves, to this paſs they are brought, that they muſt needs diſoblige great numbers of the People. Either they muſt very ſeverely chaſtiſe theſe *good Friends* of theirs for their wickedneſs, as their own Laws require them to do, and ſo be ſure to loſe them; or they muſt againſt their Duty connive at their ſins, and ſo loſe many better Men than they. Either theſe zealous *Friends* of theirs muſt be made to ſuffer by the *Sword of Juſtice* and *Rod of Diſcipline*, or the *Governments* both *Civil* and *Eccleſiaſtical* muſt expoſe themſelves to the *wrath* of *God*, and the *reproach* of the *World*, by ſuffering for their ſakes the *Laws* of *God* and *Man* to be trampled on with impunity. Now what can be more *diſpleaſing* to a *good King* and *Church*, or indeed more *pernicious* to *any*, than to be always exerciſing nothing but ſeverity.

5. Laſtly, The *Kings* of *England* have now long been ſtiled, *Defenders of the Faith*, and now, if ever (bleſſed be God) we have *Princes* whom it can be no *flattery* to call ſo: And the *good Prayer* of the *Church of England* is this, *That Juſtice may be miniſter'd indifferently, to the puniſhment of wickedneſs and vice, and the maintenance of true Religion and Vertue:* This, I ſay, is the very hearty *Prayer* of every *Loyal Subject* of the *Church of England*. And now *Sirs*, cannot you thus *pray?* Then I beſeech you, what have you to do with *Loyalty*, and the *Church of England?* Can you thus pray indeed? Then can you no longer live *wickedly*, except you can find in your hearts to pray for your own *puniſhment*. In ſhort, to live *irreligiouſly*, and yet pretend to *Loyalty*, is in effect, to wiſh the King's Title of *Defender of the Faith*, changed into this, *Protector of the wicked.*

O when will Men awake and come to themſelves again?

gain? When will we begin to call to mind what we are? or what we ſhould be? When will we begin to act with ſo much reaſon, as that the very *Atheiſt* himſelf (otherwiſe the abſurdeſt Fool upon Earth) may not juſtly laugh at us for our folly, in ſaying, We *believe in God*, whilſt we *fear him not*; in profeſſing ourſelves *Chriſtians*, whilſt we live moſt *unchriſtianly*, in boaſting of our *Loyalty*, whilſt we break all good *Laws*, finally in pretending to be very zealous for the *Church of England*, and the *Proteſtant Religion*, whilſt we *fear* and *oppoſe* nothing more than a *ſeaſonable Reformation*. Whilſt we continue to live and act at this mad rate, muſt not all that obſerve it conclude, either that *we* are no *Proteſtants*, or *Proteſtants* are no *Chriſtians*, or *Chriſtians* are *Mad-men*?

'Bleſſed God! that in this Age of the *World*, and of '*Chriſtianity*; yea, that in this *Kingdom*, ſo long bleſſed 'above moſt other parts of the *Chriſtian* World, with 'the brighteſt Sun-ſhine of the *Goſpel* of Chriſt, and 'with the cheriſhing light of God's *Countenance* too; 'a *Kingdom* which hath *Statutes* and *Judgments* ſo righ-'teous, as are the *Laws* of this wiſely conſtituted *Govern-'ment*, and *hath God ſo nigh unto it, as the LORD our 'God hath ever been unto us, in all things that we 'have call'd upon him for*; and of which therefore one 'might well think, that all who hear of it ſhould ſay, 'as once of *Iſrael*, *Surely this great Nation is a wiſe and 'underſtanding People*: That even *Here*, and *Now*, there 'ſhould be found among *Us* Men, either ſo *brutiſhly 'ignorant*, as not to know, *That the* All-diſpoſing Pro-'vidence *of* God *ordereth all the affairs of this inferiour 'World*; or ſo *childiſhly inadvertent*, as not to obſerve 'the *moſt diſtinguiſhing* Characters *of his* ſpecial *favour*, 'legible *in his gracious Diſpenſations towards us*: Or,

'what's

'what's worſe ſtill, ſo *deſperately mad*, as to deſpiſe the 'plaineſt *and moſt earneſt Commands of the bleſſed* Jeſus: 'That *we* ſhould any of us at *this* day ſeem ſo inſenſible 'what it is, either to be *Men* or *Brethren*, or *Chriſtians*, 'ſo altogether forgetful of *ourſelves*, ſo quite worn out 'of *kind*, and out of all *Religion* too; that neither the 'ſence of our total *dependence* upon God as *Men*, nor 'the ſenſible benefits of *Civil Government* as *Citizens*, 'nor yet the ineſtimable Priviledges and Advantages 'of a moſt holy *Religion*, as *Chriſtians*; that neither 'our own *preſent ſafety* and *future happineſs*, nor the '*Publick Good*, the Peace and Proſperity of our *Country*, 'and *Poſterity*, nor yet the *Honour* of our bleſſed *Jeſus*, 'and *Zeal* for *His*, that is, the *Proteſtant Intereſt* in 'the World: That nothing of all this ſhould even *con-'ſtrain* us to do the Duties of the Text, without any '*Monitor*, but that in every Man's breaſt, is, I muſt 'needs ſay, to me a very aſtoniſhing thing; and yet, 'alas, ſo ſadly true, that as one cannot but both *bluſh* 'and *tremble* to think of it, ſo is it a very ſtrong temp-'tation to ceaſe forever from perſwading Men to things 'which they ſeem ſo fully *reſolved* againſt, that they 'are impatient ſo much as to hear of them.

But I hope far better things of all *You*, who have the patience to hear me this day. And therefore with ſome confidence of prevailing.

2. I would now offer a few things to Conſideration, for the promoting of the *fear of the LORD*, or *ſincere Religion* among us. Let me moſt earneſtly beſeech *You* all, by all that *You* can think dear unto *You*, to labour every one, according to his *ability*, *ſtation*, and *opportunities*, to revive the fear of the *LORD* in the Land, and ſo to *ſave your ſelves from this untoward Generation*. Till this great Leſſon be well learn'd, 'tis in vain to take

in another; and indeed, he that has learn'd this, will ſoon learn all.

Sincere Piety being once become the natural temper of our renewed hearts, our *gracious Princes* may be well aſſured of our *Allegiance*, and *We* of *God's Bleſſing* under Their *Government*. But, whilſt there is ſo much *bold* and *bare-faced Impiety*, or ſo much *ſlie* and *mask'd Hypocriſie*; whilſt Men dare ſo *openly* rebel againſt the great *King of kings*, or under ſome plauſible Diſguizes *ſecretly* undermine his *Government*; either ſo *impudently* trample his holy *Laws* under foot, or ſo *treacherouſly* cloak their Villanies under a ſeeming *Zeal* for them; what can we expect, but that God ſhould ſooner or later *ariſe* and *viſit for theſe things*, and by vindicating his Divine *Authority* and *Omniſcience* at once, make us feel in earneſt, what it is to defie *Omnipotence*, and endeavour fooliſhly to *mock* Him, from whom no Secrets can be hid. To move us the more effectually to the *fear of the* LORD, it may be, I hope, enough at this time, to call to mind but a few things, which one would think we ſhould none of us eaſily forget.

1. How long hath our *good God* already waited to be gracious to us? And how doth He even yet, after we have ſo *often*, ſo *long*, and ſo *highly* provoked him, not only by the moſt wonderful *long-ſuffering*, and *forbearance*, allow us time enough to conſider, and grow wiſer for ourſelves; but by ſuch *extraordinary Deliverances*, and *ſignal Mercies* as the whole Chriſtian World ſeems amazed at, *invite*, nay *hire* us to be happy? Will we yet go on to *deſpiſe the riches of his goodneſs*? O then, for ſhame, never open a mouth to complain any more, thô Wrath ſhould come upon us to the uttermoſt.

2. How

2. How cried we out but a-while ago, for our *Religion*, our *Laws* and *Liberties*, as thô we did not think our very *Lives* worth the saving, without the *Liberty* of serving God as we ought, and doing Justice. It hath now pleased God, (blessed for ever be his *Goodness!*) by a most *seasonable Providence* to rid us of these fears, and to put us into such a Condition, as we may now safely *fear* both *God* and the *King*, and need not be *afraid* of either of them for doing so. We may do our whole Duty to *God*, and need not be afraid of the *King* for *that*. We may do even all that the *King* desires of us, and not be afraid of *God* for *that*. God hath blessed us with *Princes*, who seem to make *Religion* their *special Care*, even as they Themselves seem to be the *special Care of Heaven*. God hath blessed us with *Judges*, who are Men of *tried Integrity*, and such as in the worst of Times have shew'd themselves *Temptation-proof*, fearing God too much, to be either *frown'd* or *brib'd* out of *Justice*; and too faithful to the *Government*, to sacrifice the *good Laws* thereof, either to their *fears* or *hopes*. God hath bless'd us with *Magistrates* on the *Bench*, who, I hope, were born for a time of *Reformation*, to grace *Religion*, to bring the *fear of God* into *fashion* again, and to look *Prophaneness* and *Debauchery* out of Countenance: and who will own it a part of the *Gentleman's* Character, *to fear the LORD, to serve his* King *and his* Country, *and to influence the Neighbourhood into all manner of* Piety, Justice, *and* Sobriety *by his own* Example: Finally, who have Souls too *generous* and *brave*, either to be daunted by the *Rants* and *Scoulings* of the *Great* Ones, or to be at all moved either with the *Cursings* or *Flatteries* of the *lower* Form of Sinners. If *God* have not pleas'd us now, when can we be pleas'd? If

He have not now obliged us to fear Him, when will we become ſenſible of any Obligation?

3. Why ſhould not the *preſent Government* under which we live be very eaſie and pleaſing to us, if it be not for this one reaſon, that it ſeems to draw too near to a *Theocracy*. We fear'd *Man*, and were not able to indure it. This *Government* ſeems to require nothing more of us, but to fear *God*, and we can much leſs indure that. We were weary of the very *thoughts* of an *Arbitrary Government*, and ſhall we now ſhew ourſelves as impatient of a *Legal* One, and only through our hatred of the only thing it ſeems to threaten us withal, a *ſeaſonable Reformation?* If this be indeed our temper, 'tis too plain we have not yet ſmarted enough, and therefore have cauſe to fear a ſharper *Chaſtiſement* yet. Had God left us but for a *while* to *feel* all the Evils we were *afraid of*, we would have been very *proud of*, and mightily *obliged* by the leaſt of thoſe Bleſſings we now ſo unthankfully enjoy. A little more of the ſharp *Goad* might have made us more tractable to an eaſie *Yoke*. But thus it often is, both our *good God*, and the *beſt of Kings* want their due Honour from us, becauſe we have not had thoſe over us who have been *Tyrants* enough to ſcourge us into Duty. If God's heavy hand had *bruis'd* us enough, poſſibly we ſhould now begin both to *fear* and *love* him, when he is beginning to *heal* us.

'4. If we walk not now in *the fear of the* LORD, 'we proclaim to the wide World, that we moſt baſely '*diſſembled*,' when we ſeem'd afraid to loſe the Free 'Exerciſe of our *holy Religion*,' and all the benefits of '*good Laws*, and a *Legal Government*. We plainly ſhew, 'that the thing we moſt fear'd was, leſt ſome ſhould 'make ſo bold with our *Eſtates*, as to abridge our

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'Lusts and Vanities of their too plentiful allowance, 'and not leave us room enough *to make provision for* 'the flesh, *to fulfil the lusts thereof.* We were afraid 'least our *Riot* and *Luxury* should lose the *liberty* of 'devouring all, and least our *Vices* should be as meanly 'fed, as those *poor People* usually are, whom we rack 'and squeeze to maintain them. No doubt at all of it, 'but many of us fear'd *Slavery*, and for that *Popery* 'too; but certainly *Religion* and *Justice* could never 'be much in their thoughts, who are now so busie to 'make it known, that they fear nothing so much as 'to be *reformed*, and tied up by the *Laws* of *God* and 'Man, to live *godly, righteously, and soberly in this pre-* 'sent world.

'5. Lastly, Will you give me leave to add this one 'thing more? The *Fear of the* LORD will preserve 'these *Kingdoms* in *Peace* and *Safety*, which nothing 'else can long do, and that at so easie a rate, that no 'Man needs complain he is burden'd with the Charges 'of doing it.

'For, besides that the *Fear of the* LORD, and it 'alone can assure us of *God's Protection* and *Blessing*, 'which is the only thing can make our *Wars* short and 'prosperous, and our *Peace* durable and happy; it 'will moreover do all this.

'1. It will abate and cool our mutual *Heats* and *A-* 'nimosities, close up our *Breaches* and *Divisions*, end 'our *Contentions*, silence our *Murmurings*, enlarge our 'Hearts for *Publick Concerns*, make *Private Interests* 'give place to the *Common Good*, and *unite* us all, how- 'ever differing in small things, in the *Love* of *God*, 'our *Country*, and of *one another*: So shall we be too 'good to find a *Traytor* at home, and too *strong* to fear 'an *Enemy* abroad.

'2. It

'2. It makes all *Officers* faithful in their *Truſts*, and 'regardful of their *Oaths* and the *Laws* which they are 'ſworn to act by; ſo that amongſt the reſt, all *Com-* 'miſſioners and *Aſſeſſors* take great care that the *King* 'want no part of what the Nation gives him for its 'own preſervation, and that no Man by their negligence 'be encouraged to uſe a *bad Conſcience*, whilſt he finds 'he needs not pay half ſo much for it, and yet be as 'ſafe, as they who are made to pay double for uſing 'a good one.

'3. It teacheth *Men of Eſtates* to live *frugally*, to '*moderate* their Expences, and to *ſpare* Superfluities; ſo 'that the poor *Tenant* is not made firſt to labour hard 'to pay his *Landlord's Rent*, and next to famiſh when 'he has done to pay his *Taxes* too. The *Poor* is not 'left to be the burden of the *Poor* only, nor by wan- 'dring abroad to reproach the *Government*. 'Tis thought 'a very eaſie bargain to pay but a Man's *Luxury* and '*Vanity*, for his own and his *Country's Safety*, or to 'make ſuch a Purchaſe at no dearer rate than that of '*living ſoberly*, and not caſting the Childrens Bread to '*Dogs* and *Swine*.

'4. It makes it thought *good Husbandry*, as well as '*Chriſtianity* to caſt into the *Publick Treaſury* for a *King-* 'dom's *Safety*, at leaſt all that which either *malice, ſpite,* 'and *revenge*, or a *proud, ſtomachful, and litigious* hu- 'mour, now buries ſo freely without any hopes of a 'reſurrection, in the *Lawyer's Pockets*.

And now I ſhall not need to tell you, *My Honourable Lord*, and *Worſhipful Gentlemen* of the *Magiſtracy*, how much it lieth upon you, to endeavour that God may have his due fear and honour, without which you can never expect your own. You act for God as *his Miniſters for good* to us. *You judge not for man, but for the* LORD,

LORD, who is with you in the Judgment. Therefore let the fear of God be upon you, and take heed what ye do. It will, I know, be your care to see, as well as you can, that all the *good Laws* in force against all *Wickedness* and *Immorality*, of what sort soever, may have a more vigorous *Execution* among us. Their *Majesties* have shewn their pious Care, in causing some of these to be sent Re-printed unto us; and we, according to our Duty, have both *read* them as the *Laws of the Land*, and *preach'd* them as the *Laws of God*, to the People in our Churches. But yet after all, there wants some easier way of executing them by *inferiour Officers*, without which they will lie in many places useless and dead. Having given you this, I hope, no unseasonable hint, to all the rest I have but a word.

'They say, that in *Æthiopia* the *Judges* were wont 'to sit on lower Benches, leaving above them twelve 'empty Chairs, which they call'd the Seats of the '*Angels*, invisibly presiding in those *Courts*. Let me now beseech all those who have any business in these Places of *Judicature*, to consider that they come there into the presence not of *Men* only, but of the great Judge of all Men, *who standeth in the Congregation of the mighty, and judgeth among the Gods*: and to behave themselves as becometh Men in such a *Presence*, with fear and trembling. And whether you be *Plantiff, or Defendant, Accuser, Witness, Juror, or Pleader*, take the *Roman Orator's* Advice, *Remember that you have God your witness; that is, your own Conscience; than which, God himself hath given nothing more divine to Men.* Whatever you do, both the Witness and the Judge are present, and there is no escaping.

Let then the *fear of God* prevail above all, so shall both *Judges* and *Justices* be much eas'd of their trou-

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ble, both in these Courts, and in their own private Houses. Then will the *Government* be secure, and the *Nation* happy, when Mens own *Consciences* begin to keep them in awe, and they are ashamed to feel their own *hearts reproach them*, when they have learn'd to stand more in awe of *God*, and of his *Vicegerent* in their own Breasts, than of any *Power* on Earth whatsoever; when they cannot hope, they themselves being Judges, to escape the severest Sentence for any dishonour done either to *God*, or the *King*, for any, either *Impiety* or *Injustice*.

May the great and good God vouchsafe unto us all his Grace and Holy Spirit, and keep us in his Faith, Fear, and Love, through *Jesus Christ* our *Lord*, to whom with the *Father*, and the *Holy Ghost*, One *God* blessed for ever, be all Honour and Glory, and Praise, now, and evermore. *Amen*.

FINIS.